CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 98. Wilmington, Del. Friday, February 20, 1824 Vol. 2.

POETRY.

HOUSE OF PRAYER.

Sever'd from Salem, while unstrung
His harp on pagan willows hung,
What wonder if the PSALMIST pin'd,
As for her brooks the hunted hind!
The temple's humblest place should win,
Gladlier than all the pomp of sin;
Envied the unconscious birds that sung
Around those altars, o'er their young;
And deem'd their heavenly Sabbath worth
More than a thousand days of earth:
Well might his harp and heart rejoice
To hear, once more, that festal voice:
"Come, brethren, come, with glad accord,
Haste to the dwelling of the LORD?
But if on earth, so calm, so blest,
The house of prayer, the day of rest;
If to the spirit when it faints,
So sweet the assembly of his saints;—
Here let us pitch our tent (we say,)
For LORD, with thee 'tis good to stay!
Yet from the mount we soon descend,
Too soon our earthly sabbaths end;
Cares of a work-day would return,
And faint our hearts, and fitful burn.
O think, my soul! beyond compare,
Think what a Sabbath must be there,
Where all is holy bliss that knows
Nor imperfection, nor a close;
Where that innumerable throng
Of saints and angels mingle song;
Where, wrought with hands, no temples rise,
For GOD himself their place supplies;
Nor Priests are needed in the abode
Where the whole hosts are priests to God!
Think what a Sabbath there shall be,
The Sabbath of Eternity!

[*London Christian Guardian.*

From the Missionary Herald.

MISSION AMONG THE CHEROKEES.

Tour of Rev. Mr Butrick.

During the last winter, Mr. Butrick penetrated further into the northeast parts of the Cherokee nation, than he had ever been before. We shall now give several extracts from the journal, which he kept during this tour, in which there are some interesting descriptions of the country and its inhabitants.

Tuesday, Feb. 4, 1823. Left Talony in company with Brother Thomas Bassel, interpreter, and brother David Sanders, who is our guide to *Mountain Town*, where we have an appointment for meeting. Rode over a mountainous region fifteen or twenty miles,—and called at the Rabbit's. He is the head chief of Mountain Town and brother to the Creek interpreter. He received us with peculiar kindness and attention. Spent the evening in singing Cherokee hymns, conversing on the great concerns of religion, &c. Brother Thomas prayed in his own language. A number of the neighbours came, and spent the evening with us. The chief thinks they should all believe it, if they could have the Gospel explained to their understanding.

At Ta-go-i where Thomas had many relatives, they spent two or three days. During this time they had much pleasing intercourse with the people. The following incident is related.

Sabbath, 9. The chiefs desired me to read a letter from Mr. Hicks relative to their land. I took the opportunity of explaining the nature and design of the Holy Sabbath and requested them to wait till evening which they agreed to do. Brother Thomas, when speaking of the Sabbath, told them, that Christians dressed in clean clothes, on that day. The old chief, (he is probably eighty or ninety years old,) replied that he would dress himself. He accordingly went out and soon returned with a clean white hunting frock, a hat with silver band around it,—wide silver bands round his arms, a large silver crescent in his bosom, and below it a silver medal, given him by the President, &c. saluting us as a chief from a great distance.

Monday, 10. The Rising Fawn and our guide from Board Town came. The Rising Fawn is a principal chief in this part of the country, and a distinguished speaker in the national council. He seems determined to follow the directions of the Bible. He wished me to state some time when we would come again, promising to accompany us from Turnip Town. In this place are many inhabitants, full Cherokees; and none, that I know of, are able to speak or understand English. O will the Lord remember them and by some means bring them to a knowledge of his great salvation. After breakfast, in company with brother Thomas's uncle, and our friend from Board Town, we set out for the mission station in the Valley Towns, where we arrived a little after dark, having passed through a most mountainous region. A little before sunset, being on high land, we had a clear view of the surrounding country; but the sublimity, the grandeur, the beauty of the scene I can never express. Before, behind, and on either side, were mountains above mountains, peak above peak, rising almost to the clouds.

The mission here mentioned is under the care of the Baptist Board of Foreign Missions; and by the members of it Mr. B was received with great kindness and cordiality. At their request he visited the schools, and both he and Thomas Bassel addressed the pupils. Messrs. Roberts and Jones are the Missionaries. They advised Mr Butrick to proceed still further toward the northeast, for the purpose of visiting some secluded villages, and requested one of their pupils to go as a companion and guide. The youth cheerfully consented. His name was Soti. The first day the travellers went about twenty miles to Long Town, where they staid over night. The following is an account of their next day's journey.

Tuesday, 18. Soon in the morning we set off for *Otter Town* where Soti's father lives. We left an appointment, however, to be here again on Thursday. We soon began to ascend a most difficult mountain. We were about two hours ascending it, and much of the time were climbing a very steep ascent. Sometimes to get round a peak on the ridge, we were obliged to go on the side, where it seemed impossible for a horse to stand. I found it enough for me to take care of myself, and commit the pony to the care of Soti. I went forward with trembling steps, sometimes crawling on my hands and feet, afraid to look to the right hand or to the left, or think much of our situation. When I looked forward I was alarmed again and again, by mountains above mountains, rising to an astonishing height, which we had still to pass over. I thought of going back, but the *text for the day* came to my mind, viz: "Thou shalt go to all that I shall send thee; and whatsoever I command thee thou shalt speak" And further I thought it impossible for the horses to turn about where we then were. At last the Lord brought us in safety, and with joy, to the top of the mountain. Here I had anticipated the pleasure of finding a little resting place, to view the surrounding region, which I had not ventured to do by the way, lest, the extraordinary height, and the dismal steeps, frequently on both sides, should render me incapable of ascending the peaks still before me; but on the top, I found no rest for the soles of my feet. I durst not stop to take a fair survey of the country.

We therefore hastened our way down through the snow, perhaps a foot deep, though at the bottom on the south side the ground was warm and dry; and, in about three hours from the time we first came to the mountain, through the kindness of God we found ourselves safe at the bottom, in a region where the Gospel had doubtless been forever unknown.

We called on the chief and proposed a meeting. He appointed it to morrow about noon at the council house. We then rode about six miles to Soti's father's, having travelled about twenty miles. Some of the neighbours came and spent the evening with us. We improved the time in singing, prayer, and conversation on the great doctrines of religion.

Wednesday, 19. Spent the morning in conversation with Soti's father, a very old man. After breakfast kneeled before our common Lord, to implore his blessing, and then set off for the council house about six miles distant. The road being bad, and our horses fatigued, we concluded to walk, being accompanied by our dear Cherokee friends. About fifty men besides some women and children assembled After praying and singing, brother Thomas gave them a short account of Christians at the north, their method of raising money, making clothes, &c. for the support of schools, &c. He also stated the contents of a letter from Mr. Hicks. After this I spoke of the Bible, as being the only light to guide us in safety through this world. I dwelt particularly on the way of salvation, pointed out in the Bible, through our divine Lord and Saviour.

I told them of his coming into the world, his character, miracles, sufferings, death, resurrection, ascension, invitation to sinners, &c and of his ability and willingness to save all who come to him. After this we sung, and prayed, and took our leave of the assembly. Before we left them however, they wished to know when we would come again, stating that they needed some one to tell them often of these great truths, and expressed much gratitude for our present visit. We returned to Soti's father's and spent the evening in conversation, singing, &c We attended prayer as usual, but Soti, who appears really serious, and inquiring after God, wished us to pray again. O how dear these poor people seemed to me. I often wept at the thought of leaving them exposed to all the wiles of Satan with no one to guide them to the fold of Jesus.

This town lies near the line of North Carolina; is almost entirely surrounded by mountains; contains from one to two hundred families, and but one individual, that I know of, is able to speak English. After breakfast, and after commending this dear family and people to God by prayer, we set off for Long Town. We returned a different way from that we came, in order to visit J Arch's friends, and also to cross the mountain at a place where it is not so high, though steeper for a short distance. About 10 o'clock we arrived at J. Arch's mother's where we found his brother, uncles, sisters, &c. assembled to meet us according to previous arrangement Here we had a precious interview with these dear people; and after dinner, having spent about two hours with them, we set out for Long Town. The *mountain, and the path generally* were very bad, so that we *did not arrive* at the place where we appointed a meeting, until near sun set. Many of the people had returned home. The chiefs and a few others were yet waiting. I told the chiefs I would meet them the next morning. Some of the people, however, thought the meeting was to be that night; and a numerous assembly met at the council, house, and about 9 o'clock sent for me. I told them, that by an arrangement with the chiefs, I was to meet them the next morning Brother Thomas and Soti went with them and spent a good part of the time in talking, &c.

In the morning before sunrise, they sent again for me to come. I accordingly went, and found perhaps 200 people assembled, and fifteen or twenty young women or girls engaged in a dance. Their appearance was neat, their dress good; but what a difference would religion make, in all their feelings and behaviour. Soon their music ceased, and all was still.

After singing and prayer, I spoke to them in substance, nearly as yesterday, at Otter Town They heard with the utmost attention; and were endeared to me more and more. After an address of perhaps an hour and a half, and commending them again to God, we took an affectionate leave The men and boys, and many of the women and girls, came and shook hands with us: after which the old chief with a distinguished dress and appearance, arose and spoke at some length, thanking us for our kindness in visiting them, &c He then shook hands, and thus we took our leave of this dear people. I saw none in the assembly who were not full Cherokees; and none were able to understand English. This town is near the head of the valley river.

Friday 21, Rode down the river ten or twelve miles to Telico; called on the chief and proposed a meeting. He appointed this evening at the council house, and immediately sent messengers to give information. About dark we went to the place appointed The people continued coming, till after 9 o'clock. We then commenced meeting, having, I should judge near 200 hearers. As they were ignorant of the first principles of religion, I thought best to go over nearly the same ground as in Otter & Long Towns. They seemed attentive to all I said. Our meeting continued about an hour and a half. We then took leave of these dear people, a little before 11 o'clock, and returned to the chief's. O may the Lord be with them, and fix his word in their hearts, as a nail in a sure place, and may their souls be saved in the last great day.

Saturday, 22. Soon in the morning returned to our dear brethren in the mission. During this tour I have seen hundreds of Indians, and but two who could talk English; and those were partly educated in white families. Spent the afternoon and evening with our dear Christian friends and the children of the schools.

On the following Tuesday, Mr. Butrick, in company with the Baptist missionaries visited another Indian village, ten or twelve miles from the station; and soon afterwards returned to Brainerd through a part of Tennessee The valley towns are situated on the head waters of the Hiwassee, near the dividing line between North Carolina and Georgia, and not far from the upper corner of South Carolina. The Baptist mission has been established there for several years.

BRAINERD

[From the journal kept at this station we select the following notices:]

Oct 15. Brother John Arch returned from a circuitous tour, which he has been to the eastern extremity of the nation, and visited his relatives, and many of his former acquaintances. He finds a very pleasing change since he travelled in these dark regions a year ago. Then he found multitudes who had never heard of a Saviour, and almost all quietly pursuing the old way. Now in every cabin which he visited, they were inquiring with becoming seriousness. He says that all the Cherokees in these parts are now prepared to receive missionaries; and he wishes to go and spend one year on the Arkansaw, in hope that they may also be prepared. He returned by way of Newtown, and spent *the last Sabbath with the Council.* They have passed a *law* that no business shall be done in Council on the Sabbath, nor in the vicinity of the Council during its sessions. On that day every one was cleanly dressed, and the outward observance of the day was strict and solemn.

[At the Council of the Cherokees, in November the Indians directed to the appointment of a Committee to meet the Deputation from the Prudential Committee of the Board, which they understood, by a letter from the missionaries, was to visit them.

[In the course of that month, there arrived at Brainerd, on their way to different stations assigned and to be assigned, Mr Samuel Mosely, a licensed preacher and missionary, with his wife; Messrs. David Wright and David Gage, schoolmasters with their wives; Messrs. William Holland and Josiah Hemmingway, farmers, with the wife of Mr. Holland; Mr. Ebenezer Bliss, mechanic; together with Miss Electa May, Miss Sophia Sawyer and Miss Philena Thatcher.

[During the same space of time, the following names were assigned to promising Indian children:—*Lydia Huntley, Samuel Lincoln*, and *Samuel B. Wilson*;—the two first about nine, and the last about 18 years of age.

[A school was commenced at Haweis, (formerly called Turnip-mountain,) about the middle of November.]

LONDON JEWS SOCIETY.—The Duke of Sussex, son of the late King, is President. The object of the Society, is the education of poor Jews and their children. At the late annual meeting, the President called a little Hebrew girl, not seven years old before him, and placed her on a table, in the presence of the assembly, where she recited an appropriate ode, from which the following stanza is selected:—

By all the griefs that ye assuage,
By orphan eyes upraised to bless;
By the gray head of childless age,
Bow'd to the earth in thankfulness,
Oh! freely still your aid bestow,
Help us to live—the old to die,
And blessing others here below,
Yourselves be doubly blest on high.

The collection taken on this occasion, in aid of the Society, exceeded Seven thousand Dollars.

PALESTINE MISSION.

Journey of Messrs. Fisk and King, from Cairo to Jerusalem through the desert.

Near Shoobreh we met a crowd in the street composed principally of women and children following some soldiers, who were leading along a number of Arabs with their hands bound. The women were weeping and shrieking, and crying, "My liver! my liver!" We found, on inquiry, that the young men had been pressed as soldiers by order of government The process is this: —Government sends out men to the villages with orders to return with a certain number of soldiers.—They go and seize the first promising young men they can find. One young man had fainted, and an old man was carrying him off, followed by women who rent the air with their cries.—We had scarcely left this crowd before we met a man carrying a corpse on a mule, probably to bury it. It was merely wrapped up in a mat of reeds. The whole was a piteous and affecting scene.

[We commence the description of their journey from Cairo to Jerusalem, in the course of which they passed through the same desert, tho not through the same part of it, which the children of Israel passed through when escaping from Egyptian bondage to the promised land of their inheritance and rest.]

Commencement of their Journey.

Monday, April 7, 1823.—Soon after sun rise an Arab Shekh came with our camels. We had engaged 13, and were to pay six dollars and a half for each, for the journey from Cairo to Jaffa.—Four were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society. We had purchased four goat skins and four leather bottles, in which to carry our water.

We had hoped to find a caravan going through the desert, but finding it not likely that one would go for some weeks, we prepared to set out alone

At 9 o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten in regular order for Syria. As we started, a Turkish Dervish and two or three others joined our caravan We passed a little way from Matarieh, and the obelisk of On or Heriopolis. Till one o'clock we rode in the edge of the wilderness, with its immense extent stretching away to the right, and the fertile plains of the Nile to the left. At one our road led us into the fields, but still near the desert At nearly 4 o'clock, after riding more than five hours, course E. N. E. we pitched our tent on the sandy plains near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan. They had been waiting at the village for a caravan to pass, with which they might go through the desert.

In the evening we observed the monthly concert of prayer.

Tuesday 8. We arose at 5, and at six resumed our journey. At 8 we passed a village in a grove of palm trees At half past 11, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the comparison, "like the shadow of a great rock in a weary land."—The caravan came up in half an hour, and we went on. At one, after riding seven hours, course N. and N. E. we pitched our tent on the road near the village Bilbes Found the thermometer in our tent at 85 deg. In our room at Cairo it had been for some time from 70 to 76 degs. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not *know* that it is a *mere illusion*, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes. Thus are the hopes of this world, and the objects which men ardently pursue, false and illusive as the streams of the desert.

They enter the Holy City.

With feelings not easily described, about four o'clock we entered JERUSALEM. The scenes and events of 4,000 years seemed to rush upon our minds; events, in which Heaven, and Earth, and Hell had felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was "the perfection of beauty," and the "glory of all lands." Here David sat and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage.

[Messrs. Fisk and King took lodgings in a Greek convent, called the Convent of St. Michael the Archangel, situated but a little distance from the place where it is supposed the Lord Jesus was crucified. Their windows looked out upon the Mount of Olives, from whence he ascended to glory, and where he commanded his disciples to "go into all the world, and preach the gospel to every creature." Mr. Wolff took lodgings with his brethren the Jews

[The first part of their journal concludes with the following request to their brethren, and patrons in this favored land, which will draw forth many prayers in their behalf to Him who heareth prayer, and whose eye, doubtless, hath never been regardless of the interesting land in which they now dwell.]

Christian Brethren in America:—Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith.

DESCRIPTION OF JERUSALEM.

By Messrs Fisk and King.

Jerusalem appears, in a general view, to be situated on the side of a mountain, descending toward the east, where it is divided from Mount Olivet by the valley of Cedron. The summit of the mountain is considerably higher than the city, so that in coming from Jaffa you arrive near Jerusalem before you see it.

On a nearer view of the city, you perceive that it is built on several hills; viz. Zion at the south-west part, Calvary at the north-west, Moriah at the south-east, and Bezetha at the north-east.

The south wall passes over Mount Zion, near its summit, so that a great part of the hill is without the city. South of the hill is the deep valley of the son of Hinnom; the same valley, turning north, bounds Zion likewise on the west. The vallies, which separate it in the city from Calvary on the north, and Acra on the north east, are not deep. Moriah has on the east the deep valley of Cedron. On the south of it without the city, is a little elevation, which is marked on D'Anville's map as Ophel; thence the descent is steep, till you come to the fountain of Siloah. The vallies north and west of Moriah at present are not very deep. Calvary was perhaps only a small elevation on a great hill, which is now the north-west part of the city; but the name is now given to the whole hill Bezetha is separated from Calvary by a wide valley; and the east of Calvary is the dividing valley between Moriah and Bezetha, in which is the pool of Bethesda.

We have viewed Jerusalem from different stations, have walked around it and within it, and have stood on the Mount of Olives with Josephus's description of it in our hands, trying to discover the hills and vallies as laid down by him near 1800 years ago; and after all our research we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age; but who still retains some general features, by which we recognize her as the person, who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City, which was once "the perfection of beauty, the joy of the whole earth"

From the New-York Observer.

Interesting from the Society Islands.—In the London Evangelical Magazine, for December, we find a letter from Messrs. Tyerman and Bennet, deputies of the London Missionary Society, dated Society Islands, March 13th, 1823. From this letter, which contains much interesting information respecting the rapid progress of religion and civilization in the Society Islands, particularly in the Island of Riatea, we have prepared the following account.

When the missionaries came to this island in the year 1818. the beautiful spot on which that settlement is now fixed was one vast mass of brush-wood, timber and fruit trees, with scarcely a single habitation: but now it is a beautiful town, extending along the margin of a fine bay, having several bridges over fine streams of fresh water, which fall into the bay. Large and handsome houses for the missionaries, a judgment-hall, and a very spacious chapel (156 feet long by 44 wide) occupy the centre of the settlement, while respectable houses for the chiefs and people extend perhaps for a mile each way, producing a pleasing effect From the centre of the settlement, a substantial stone pier 390 feet long, has been carried out into the bay, and a landing place has been formed at the end 48 feet square. The natives have a number of well-fenced inclosures for the cultivation of the sugar-cane and tobacco. They have also suitable establishments for the manufacture of tobacco, sugar, salt, smiths' work, chairs, bedsteads, and sofas, all erected under the superintendence of the missionaries. Of the extent to which they have carried the manufacture of *sofas*, we may judge from the following fact, mentioned by the deputies. At a feast of the baptized persons held while they were there, on a large stone platform formed in the sea, and intended to be the foundation of the king's house, they counted *two hundred and fifty sofas*, large and well made, after the English model.

The meetings for public worship are well attended, and the behaviour of the natives is very quiet, and orderly. The deputies were present at one of the meetings when 150 persons were baptized, making the whole number of the baptized 1100 and leaving only 200 unbaptized persons on the island! The church consists of about 150 persons.

Tamatoa, the present king, is represented as a very respectable intelligent person, and is regarded by the missionaries as sincerely attached to the truth. He has repeatedly remarked, that when he reflects how often he has allowed the people to offer sacrifice to himself, and worship him as a god, he is covered with shame, and can scarcely believe that God can pardon him; only, he adds, as he was then ignorant of Jehovah and Jesus, *he hopes* that God has forgiven him for the sake of his dear Son; and that, by his Holy Spirit, the word will so grow in his heart, that he shall not return any more to sin.

"Thus happily" says the account "is this island evangelized. It was formerly not only the source of all political authority to the surrounding islands, but the chief seat of idolatry. Human sacrifices were brought hither from all the neighbouring islands, and offered to ORO, the god of war. Here the now Christian and amiable prince *Tamatoa*, was once actually prayed to as a deity, and united in himself all the civil and ecclesiastical power, so that the alteration which has taken place is almost miraculous. Not a vestige of idolatry now remains. This triumph of the cross must be regarded as one of the most signal ever achieved since the world began."

THE POOR INDIANS.

"*Lo! the poor Indian.*"—POPE.

"My ear is pained, my soul is sick with every day's report of wrong and outrage, with which the earth is filled."—*Cowper.*

From a Philadelphia paper.

Mr. Poulson,—The feelings of every one possessed of a common share of the sensibilities of our nature, must be shocked by the accounts with which our different papers teem, of what are miscalled Indian outrages. Tribe by tribe, we have gradually driven them, by fraud, violence, and intrigue, first beyond the Susquehannah, then the Ohio, and now to the very sources of the Missouri; and here, sir, at least, it might reasonably be supposed, we would have left them. But no! we must interfere with them even here. Armed bodies of fifty or one hundred men, invade the prairies of St. Peters and Yellow Stone, under the pretence of trading. But one would suppose such numbers of armed men were unnecessary, on a mere peaceable trading expedition. No, sir! disguise it under what term we may, it must be evident to every reflecting mind, that the object of these pretended traders, but actual robbers, is the trapping of the furs, in which consists the only riches of the poor children of the forest—and the destruction of the game, their only means of support.

True it is, that the "Indians cannot much longer retain their original habits;" they must become civilized, or be exterminated. But, sir, while we allow our enthusiasm to plunge us into war with the Turk, and to contribute freely to the cause of the Greeks, on the other side of the Atlantic, have we none—not one—who, having reason in his charity, will at least endeavour to do something for our poor oppressed Indian brothers? I, sir, for one, believe that a grand charge against us, at the great and awful day to which all are hastening—at the bar from whose decision there is no appeal, will be our neglect and ill treatment of the Indians.—"Look ye all to it." It may be thought I allow my enthusiasm to lead me away. But sir, I have experienced Indian hospitality —I have rested me in their huts—I have partaken of their homely food--I have seen the actual degree of their suffering and oppression, and my heart has bled for them. In conclusion, sir, I would propose that some of our respectable citizens should call a meeting, and draw up a petition to Congress on the subject, to be signed by the citizens generally. Let us have no more smoking villages—no more licensed murders of old men—but let us do our best to improve them in the arts of civilization and religion, to "make the wilderness blossom as the rose," "and to prepare a high way for our God."

Yours, &c. K.

So say we. Let meetings be called in every part of the country to petition Congress to do something for the poor Indians; something that will effectually wipe away the stain which now attaches itself to our national character.—When a foreigner wishes to raise a blush on the face of an American, he points to our slaves and to the Indians. We throw back the odium of slavery upon our ancestors and our mother country, but the shame of oppressing the sons of the forest belongs pre-eminently to ourselves. It is from the whites of the present generation, from our fur traders, and from the settlers on our extensive frontiers that the Indians have received the heaviest injury. It is high time for the friends of humanity to lift up their voices on this subject. And now is the moment to do it. Will it be believed?—at this very moment a resolution is lying upon the table of Congress for a repeal of the act passed a few sessions since, appropriating annually $10,000 for the civilization of the Indians. Yes this act, which forms the brightest page in our statute book is about to be repealed; this act, which is the only answer to the heaviest charge which has been brought against us as a nation; this act, which has convinced the Indians that the President of the United States is indeed their father, and that there are white men who are indeed their brothers, will be repealed unless a vigorous effort is made by the friends of humanity to prevent it.

We are informed on highly respectable authority that the gentleman who introduced this resolution has been busily employed in gaining friends to his proposition, and that several members of Congress are already pledged to vote for the repeal. Shall the enemies of humanity triumph? Shall those who are desirous of the complete extermination of the Indians on our borders, that they may take possession of their lands, be gratified in their cruel purpose?

Shall the sympathies and charities of this country be exhausted upon a distant nation, while no voice is raised in behalf of 400,000 oppressed Indians, dwelling within our own borders? We trust not. We trust that meetings will be called in every part of our country, and that people will rise as one man, and demand that justice shall be done, and that the name of an American shall not become a by word and a reproach. [*N. Y. Obs.*

CALUMNY REFUTED.

"It has lately been circulated in most of the newspapers, that the recent insurrection of the blacks in Demerara, was attributable to the Wesleyan Methodist Missionaries in that island, and that one of the Missionaries had been sentenced to be hanged for the crime. It is now stated in a New-York paper, upon good authority, that the story is incorrect, that the Missionaries there cannot be charged with promoting the insurrection, that there has not been there a missionary bearing the name of the one who was said to be condemned, and further—that out of *twelve hundred and sixteen* persons, chiefly slaves, who are members of the Methodist Society in Demerara, only TWO persons, one free, the other a slave, are *suspected* as being in the *least* connected with the rioters; and it is believed that they will be found innocent, or but very slightly culpable, upon investigation." [*Providence Gazette.*

THE VILLAGE PASTOR.

Miss L. had, up to the time of becoming acquainted with Mr. S. maintained so much of the steady Christian character, as to encounter much harshness from her father. She, however, would not join their routs, or any of the gay parties that surrounded her. She dressed as became a disciple of Christ, and went about doing good, and associated with the wise and good only. She bore reproach for Christ's sake as became one of his followers, and was the joy and rejoicing of my brother clergyman, B. Mr. S. her suitor was a very gentlemanly, rich man, without one spark of religion. The family of Miss L. considered it a very advantageous offer, and after a while she gave him her hand, with, I believe no small portion of her heart. Conscious, however, that those who have no religion of their own are not very partial to it in those connected with them, she had previous to their marriage, insisted on separate articles, legally drawn up and executed, declarative that she was never to be opposed or hindered in attending whatever means of grace she wished to be present at. Mr. S was very much of a Gallio; he honestly signed the deed, and I believe never attempted to infringe on its provisions; nor, indeed, was there any occasion for him to do so; for melancholy to state, within a short time after their union, his once serious bride, finding herself in possession of a splendid establishment, and surrounded with the gay friends, of her gay and rich husband, drank so rapidly into the spirit and folly of the world as to whirl round in the same vortex without the smallest reluctance. She even spent some hours every day with a music master, learning to play the harp and sing fashionable airs and theatrical pieces. Of course all her old acquaintance were given up, as her pious habits were relinquished for those of the world. Such was the state of things when I last heard of her family. How her course will finally terminate, the Lord only can tell.

Let this suffice to show how much cause the minister, who loves his flock, and wishes to spend and be spent in their service, has to fear this perilous trial, which one day or other will fall in the way of all his young people Their inexperience, and native depravity of the heart, expose them to a host of adversaries.

London Ch. Guardian.

EFFECTS OF THE BIBLE ON GALLEY SLAVES IN FRANCE.

M. Martin who visited the galley slaves at Rochefort, says:—"I solicited and obtained permission to see, in private, the Protestant Galley Slaves, that I might ascertain whether the distribution of the holy scriptures among them had produced any favourable results. All who had received Bibles still possessed them; and read them assiduously, especially on the sabbath day. The prisoners, who were unable to read, collected round those better instructed, in order to hear the latter read aloud the sacred volume.

I thought I could perceive, in the countenances and language of the greater number, that the feelings of shame and remorse were not yet extinguished in their breasts; and when I exhorted them to abhor their past conduct, and to implore pardon of that merciful God who graciously accepts the repenting sinner who believes in the name of Jesus whom He hath sent, I saw tears of compunction steal down their cheeks, and drop on the chains by which their hands were confined. It was not necessary to exhort them to persevere in the reading of the sacred volume; they assured me that they did not consider it merely as a duty; that they derived from it real enjoyment. One of them, a native of Sante Foix, added, that he could not too warmly express his gratitude to those persons whose charitable zeal had rendered him the possessor of a Bible; that the perusal of this sacred book constituted his sole consolation in his unfortunate condition; and that his most anxious desire was to see it in the hands of all the prisoners."

ONE TAKEN AND THE OTHER LEFT.

Mr. Editor,—The following anecdote was related to me by a minister of Christ, and is believed to be authentic.

A pious tender father, asked his refractory son, one Sabbath morning, if he was going to attend meeting? The child answered that he was not. Why? said the father. "I have a sore foot," was the answer. But you shall ride and I will walk The child being resolved not to go, made many objections which the father answered in a similar way; until the son, no longer able to hide the opposition of his heart, broke out as follows:—"I will go, but I will not hear one word." He then went away in a passion. But God who is mighty in wisdom, and seeth not as man seeth, had determined that he *should* hear. His sins were set in order before him in such a manner, that he was unable to leave the place without assistance. He remained for several days in great distress, and then found peace in the blood of Christ. He is now a preacher of that gospel which he once so heartily despised. [*Port. Mir.*

REVIVALS OF RELIGION.

In a time of general deadness, lukewarmness, and abounding iniquity, it is pleasing to learn that God is pouring out his Spirit on a few of our churches. We are credibly informed, that for some time past there has been some special attention to religion in the congregations of Rev. William Speer and Rev. Samuel Porter, in Westmoreland county, Pa. and that considerable additions have been made to their churches.

Sometime since we published an account of a revival in the congregations of the Rev George Scott, in Beaver county. By the following extract of a letter from Mr Scott to the Editor, dated Hookstown, January 30, we learn that the good work is progressive in those congregations, and that an effusion of the Divine Spirit has recently been experienced in Mr. Reid's congregation, Columbiana County, Ohio.—May the almighty arm of the Lord be revealed, and the invincible power of his grace be felt in every district of our country, and throughout the habitable world!

"With regard to religion, (says Mr. Scott) we have reason of the highest gratitude to the great Head of the church, who still continues his gracious work among us, especially in two societies. But the number of new subjects is not so great as in days past, but still rather on the increase. The work on last Friday evening began among the little children, who were present in the society, three of whom continue to be under serious impressions. This gave a new impulse to those youths who were before under impressions. Since the beginning of this work of grace 90 new members have been added to the church of such as we hope are to be saved God however, is to be judge in this matter.—Upwards of 100 appear to be under serious impressions. This work is truly of God, and has, by many marks, manifested itself to be so; and to his name be the glory! Dear brother, pray for us; that God may continue his gracious influence among us; that he may keep us humble and make us more zealous to promote his cause; and that we fall not out by the way.

"I have heard that a gracious work has begun and is rapidly increasing at Beaver Bridge, in the congregation of the Rev William Reid.

"That the church of God in every branch may be blessed with these showers of divine grace, is the prayer and desire of your affectionate brother in the Gospel" &c.

[*Pittsburg Rec.*

Extract of a letter to the Editor of the Christian Gazette, dated Washington, Columbia County, Penn. Jan. 23, 1824.

"Notwithstanding the weather, the places of appointment are filled; sometimes too crouded. There are six meetings a week—and in four places an "anxious meeting" is held after sermon, weekly. This is done in the following way: After sermon, "all who have solemnly determ-"ined to take up the great subject of reli-"gion IMMEDIATELY, are requested to "take a particular part of the house desig-"nated, *the Anxious Seats.*"—This step throws the whole congregation into four kinds of public professors 1st professors of religion —2d. of hope —3d of anxiety, and 4th *professors of indifference*, for such the remainder are, at least by profession.—Though among these, tears are by no means uncommon. The number of the professedly anxious in four neighbouring towns has greatly augmented—probably more than thirty are rejoicing in the hope of a blessed immortality.

We have been politely favoured with the loan of a letter from Rev John Peak, dated Hyannis, Mass. Jan 30th, 1824, to Rev. S. Gano of this town, from which we make the following interesting extracts:

[*Prov. Religious Intel.*

My dear Brother,

"We are directed to "declare the work of the Lord, and make known his deeds among the people." The blessed revival which commenced in our church and congregation last April, has continued to the present time. It has increased much of late, and has become the most glorious work that I ever witnessed About 100 have professed a gracious change within the limits of our society, and the work has extended from this place into five towns, among various societies. In some of them the work has been great and powerful, especially in Harwick and Chatham Our church has received about 40, and there are as many more who are apparently of the same sentiments, and will probably be received if they should present themselves, as I hope they will It is expected that six or eight will present themselves at our monthly church meeting to morrow The subjects of this gracious work, are of different ages, from 10 to 69 and 78—but mostly heads of families, from 23 to 45 The people have assembled for worship almost every evening in some part of our village, and of late two or three at the same time, and all full to overflowing. At the present time the awakening appears to be more extensive and powerful among us than at any former period, and our meetings are conducted with more solemnity and good order, and it is peculiarly animating to hear our young converts pray, and exhort their fellow sinners to repent and turn to God, and sing praises. You will rejoice with us and pray for us. We are in want of ministerial help I have lately attended and spoke in 12 meetings in eight days, and preached sermons in all but two. I am not weary of the work, but sometimes am weary in it.

QUARTERLY MEETING IN PLAINFIELD, NEW HAMPSHIRE.

(Extract of a Letter.)

"I will now give you an account of a Quarterly Meeting held in this place yesterday, (Jan. 11,) and the day before The meeting on Saturday was held at our school house, and the prayer-meeting at the same place The love feast was attended at A Kingsbury's Hall, near the meeting-house People were freely admitted, and it was truly a solemn time. There was scarcely a dry eye in the whole assembly. It seemed like the house of God and the very gate of Heaven. A venerable gentleman, upwards of 70 years old, who had long been a member of a church, arose and said he never attended a meeting of the kind before, and was happily disappointed. He wept like a child, and united with us in receiving the sacrament of the Lord's Supper An invitation was given to all who felt the special need of prayer, to come forward, that we might covenant to pray for them. Ten or twelve came, with streaming eyes. My soul was melted within me, and I praised the Lord with my whole heart. The congregation was unusually solemn during the day; and after communion service, the request was again made, that if any wished to be prayed for, they would make it manifest, by rising Mr N—— and Mr. E—— arose immediately, and were soon followed by *the whole congregation!* What a spectacle! a whole assembly professedly declaring that they felt the need of prayer Thinkest thou not that we have reason to anticipate a glorious revival? All that seems to be wanting is a preacher, to labor diligently, and from house to house O that the Lord would send by whom he would" [*Zion's Her*

Extract of a Letter from a Gentleman in Lenox, N Y. dated Jan. 12, 1824.

"There is a great revival in this town It commenced about a fortnight ago, and from its appearance thus far, there will not be a dry tree left standing It commenced at Canistatota, among the Methodist people, and it seems that the spirit has arrested the attention of almost every person in this part of the town, from the old grey headed veteran in sin, down to the little child—And oh! to tell the joyful news, *I, even I, have had a new song put into my mouth, even praise to our God*" [*ibid.*

Extract of a Letter to the Editor, dated Edgefield, Jan. 30, 1824.

"Several of the churches have been visited with a time of refreshing from the presence of the Lord. One minister alone in three churches has baptized about 250 within the two last years—and cheering accounts of revivals in several of our churches are at this time received, which bring in a steady increase of from two to ten members monthly, to each church, where they exist. The prospects is somewhat hopeful, yet in many large sections within our bounds, there is an utter famine of the word of God." [*S. Intelligencer.*

A gentleman in Massachusetts writes to his friend in this city, thus:

"There is a precious reformation in the town of Carver, about fifty have obtained a hope in Christ and a number more appear very solemn. I will mention one remarkable instance of conversion, an old man of eighty years of age being under very pungent conviction, asked if there was any one present who could pray His little grandson aged thirteen, replied, "yes grandfather I can;" and went to prayer with him. The old man soon after found relief in the Saviour. There is an appearance of a revival of religion in Plymouth & in Halifax, and some instances of hopeful conversion; the cloud seems gathering all around us; pray for *us* that pure and undefiled religon may prevail among us."

Chris. Sec.

PRAYER ANSWERED.

Extract of a letter from the Rev. R. K. Rogers to the Editor of the Boston Recorder, dated

"*Sandy Hill, N. Y. Jan. 28, 1824.*

"The Revival in this vicinity, is of such a nature, as to make it abundantly manifest that, "it is the Lord's doings." It is not confined to any particular age.—Old and young are mourning because of sin and are desirous to find relief in Christ. This work was in answer to *prayer*. Christians felt deeply for the situation of perishing souls around them, and they resolved to pray for the outpouring of the Spirit. They were engaged, and "the Lord hearkened and heard them." Oh what encouragement does this single fact afford! "Praying breath shall not be spent in vain." We have found much good to result from Union prayer meetings and conferences—They have been blessed of God in very many instances to the conviction and conversion of precious souls."

Monson Fund.—It will be recollected, by the friends of the American Education Society, that the seventh Annual Report contains a brief history of the exertions of the inhabitants of Monson, Mass. to raise a fund of ten thousand dollars, for the support of the American Education Society's Beneficiaries in Monson Academy. At that time, four gentlemen in that small village has since subscribed $3500. Col. Trask of Springfield has since subscribed $500, and I. Wyles, Esq. of Brimfield, $250. These sums, together with several subscriptions of $50 and 100 each, amount to $6500. The Directors of the American Education Society had engaged to pay the interest of $3500 annually for the support of their Beneficiaries, in Monson Academy, provided the subscribers to the fund would raise $6500, and appropriate the income of it for the support of Beneficiaries to be governed in all respects according to the rules and regulations of the American Education Society. This condition having been complied with, the interest on the fund began to accrue on the 7th of October. 1823; at which time, the Trustees were ready to receive Beneficiaries. Any pious indigent young men, who can produce satisfactory testimonials, and are anxious to obtain an education, that they may preach the unsearchable riches of Christ to a perishing world, may make application to be received under the patronage of the Trustees of Monson Academy, to Rev. Alfred Ely, Monson, Mass. If they are received at Monson, and prepared for College there, they will then be assisted, in the second stage of education, by the Directors, provided they prove themselves worthy of this assistance. Application for support, at Monson, should be made immediately.—*Bost. Recorder.*

ON POPULATION.

Supposing the earth to be peopled with one thousand millions of inhabitants, and allowing 33 years for a generation, the deaths of each year amount to 30,000,000—of each day to 82,000—and of each hour to 3446 But as the number of deaths to the number of births is as 10 to 12, there are born yearly 36,000,000—daily, 98,630—and hourly 4109. Reckoning only three generations to a century, and supposing the world has existed 5700 years, there have been only 172 generations from the Creation, 125 since the Deluge, and 55 since the Christian æra.

Out of every 1000, there die annually 30; and the number of inhabitants of every city and country is renewed every thirty years. Of 200 children, one dies in the birth; but more than one third die under two years of age. The births are more numerous than the deaths, in any given place; and the proportion of the births of male and female are not in a wide disproportion, not an uncertain accidental number, but nearly equal. Maj. Graunt's tables formed about 150 years ago, stated, for the bills of mortality, 15 males to 13 females; whence he justly inferred, that the Christian religion, prohibiting polygamy, is more agreeable to the law of nature than Mahommedanism, and all other persuasions that allow it. The majority of males is a wise dispensation to provide for their dangers and losses by wars, sea voyages, excess of labour, &c Every marriage, upon a general view, produces four births — allowing for those which produce none, and those which produce an extraordinary number of children.

This curious proportion is every where preserved, and is a manifestation of the order of DIVINE PROVIDENCE, by which the world has never been overstocked with population, notwithstanding the great increase and doublings of each species of animals since the re-peopling of it by the sons of Noah and their widely-spread descendants.

THE PENITENT BACKSLIDER.

He thought he had once tasted the joys of pardoned sin; and the season had been inconceivably delightful. He had been one among the number who hoped to stand on the right hand of the Judge. He then looked forward with composure to that solemn period when the faces of the wicked will be veiled in terror, and they shall stand with quivering limbs, waiting to be banished into darkness. This was the effect of that grace, of which he felt that he was a sharer. The joy, the honour, the hope which is conferred, contrasted with the depth of that wretchedness out of which it had but so recently exalted him, seemed to array the grandeurs of eternity in one conception; and the ardour of his passions was no longer hindered from flowing in a torrent of unmingled praise.

Perhaps he had experienced something like this before he thought of his own security. When his hopes of earthly happiness with the objects of his ambition disappeared before the glories of the cross, and the perfections of God were presented to his mind in their native sublimity, his own existence and happiness dwindled to a mere point in creation, and he adored that excellency, which he did not expect to enjoy. Afterwards, he viewed himself an heir of that glory which was the object of his wonder, and tasted that mercy which appeared so distant but so overpowering.

These remembrances assail the conscience of the fallen and humbled backslider, with terrors more overwhelming than those which attended his first conviction, before he was encouraged to take refuge in Christ. Then he had never spurned the remedy, as applied to his heart. He had never banished the Saviour, after he had gained admittance. He had never had a glimpse of the world to come, and despised the purity and the bliss that expand the bosoms of its worshippers and tune their voices to more than mortal melody. But now, he has done all this. And the doom of those who fall away after repentance recurs to his memory, and a shout from the recesses of Satan's kingdom as if his legions exulted in the possession of another captive and in the prospect of seeing him soon extended on the altar of their malice. His were once the sweet accents of love to God, that were to swell in a strain of pathos not to be resisted on earth, and of rapture not to be ended in heaven; but they are now to be silenced for ever in the fierce curses of damned spirits; and the anguish of his lot never ceases to remind him of his separation from that company of happy disciples, who have persevered in the faith and left him behind. Happy is it for such a soul if, after days of incessant but hopeless entreaty, a ray of mercy, unexpectedly darting from the cross of Jesus, illumine his prison: if the angel of mercy burst through its walls, shake off his fetters, and tell him the Lord is yet gracious. [*Chris. Mir.*

IMPROVEMENT OF AFRICANS.

"The slaves who joined the British during the war of our independence, to the number of more than two thousand, were settled on grants of land in Nova Scotia, as free British subjects. In this situation they displayed no inconsiderable share of ingenuity and enterprise, in providing for themselves the means of living. They erected places of worship, had ministers from their own body for their instruction, and acquired among their white neighbours, the character of an industrious and honest people.

But the soil of Nova Scotia being found too poor to answer, and the climate too cold for their constitutions, the majority of them were persuaded to emigrate thence to their native continent, where they united with others in forming a colony at Sierra Leone. In this colony are now collected from fifteen to twenty thousand negroes, of whom upwards of twelve thousand have been liberated from the grasp of slave dealers — They are settled in towns and villages, engaged in cultivating the soil, exercising different trades, and in every kind of employment which the circumstances of the colony demand. All enjoy the advantages of education. They are regularly observant of the Christian Sabbath, are provided with houses of worship and religious teachers, whose pious labours have been crowned with very remarkable success In short the fact is notorious, that the settlement at Sierra Leone forms a well regulated, enterprising, and highly prosperous colony. And among these thousands of *liberated* negroes, of negroes who had composed black regiments in the British service, of Maroons from the West Indies, and of native Africans, from the surrounding country, who prefer a residence in the colony, *these our former slaves are represented as holding a respectable rank; as being most of them in independent, and some of them in affluent circumstances.*"

CHRISTIAN REPOSITORY.

FRIDAY, *FEBRUARY* 20.

☞ Our *Patrons* will observe in our Obituary Notice, the death of another of our relatives, which has prevented the publication of the *Repository* in its usual time.

We have the pleasure of stating that Fidelity Lodge No 162 (Located at New-London cross Roads Pa. and over which Doct. A. F. Cunningham presides) have appropriated Sixty Dollars for the purpose of creating the Rev. E. K. Dareican Rev. Robert Graham, members of the Amercan, Bible Society for life.

Mr. Dare as Grand chaplain of the Grand Lodge of the State of Delaware, and pastor of the Congregations of Union and Doe Run; and Mr. Graham as pastor of the congregations of New-London cross Roads, and the Rock. In the presbytery of New-Castle.

We learn that one of the Agents, appointed by the Presbytery of New Castle, to visit the churches under their care to solicit donations & contributions to the Education Fund, lately visit d Lancaster, where with the individual liberality of Messrs. Porter, Kirkpatrick, Coleman and a few others, the congregation contributed the generous sum of forty-four dollars and fifty cents. The contribution of Lancaster congregation was certainly liberal, when but a little before, the Episcopalian and Presbyterian congregations had contributed to the Greek cause, the very generous sum of nearly three hundred dollars. We hope that other congregations, when visited, will go and do likewise.

SELECTED SUMMARY.

Philadelphia — An unusual degree of mortality prevails in that city. The number of interments for the week ending on Saturday last, was *one hundred and forty-six!* Among the deaths were 15 adults & 8 children by *Natural Small Pox*; 14 adults and 5 children by *Consumption*; and 30 adults and 3 children by *Typhus Fever*.

In Philadelphia, the tax for supporting the poor, last year, was $100,000; and the assessment for the same object this year year. $130,000!

Great Ossage Mission. — The journal of this mission for August contains some interesting particulars. An Indian council was held August 19th, when the chiefs were exhorted to avail themselves of the privileges of the mission. Several leading men of the nation answered the missionaries. They acknowledged the propriety of what was said, promised to talk to the people on the subject, and said the mission would doubtless be prospered

Duelling. — An application has been recently made to the legislature of the state of Virginia, to release a Mr. Robert Douthel, from the disabilities provided by the law of that state against duelling His youth, the haste in which the challenge was sent, the fact that no battle was fought, and several other alleviating circumstances were urged in favour of the petition, but without effect. After a very able debate, the bill for his relief was rejected by the house of delegates. For it 79; against it 120. It is gratifying to find a disposition among our Virginia brethren to be firm on this point.

Fire. — A building was consumed by fire in New-York, on the morning of the 3d inst. in which property, belonging to the Methodist book concern, amounting to about six thousand dollars, was destroyed.

Gold. — A lump of virgin gold, weighing nearly 400 penny-weights, was lately found in the newly discovered mine, in N. Carolina. Such articles are worth picking up.

New Chronometer. — Mr. H. G. Dyar, late of Middlebury College, Vermont, is stated to have invented a machine, the principles or movements of which are entirely different from those of Chronometers now in use, and not to be found in any treatise on the mechanics extant The pendulum moves in a cycloidal arch, and performs long and short vibrations in equal times; while that of our common clocks swings in the arch of a circle, and makes unequal vibrations in equal times. The striking and chronical parts are said to be no less peculiar; the hammer which is balanced and turns on a pivot, and strikes the internal limb of the bell, is so easily put in motion, that eight ounces of power is sufficient for that purpose. The machinery of the whole is also represented to be surprisingly simple, it requiring but two wheels to continue the operation eight days without a renewal of the power; three will do this for one year, and four will perpetuate its motion a century. Ease, strength, and uniformity, are striking characteristics in all its movements.

Languages in Russia. — To give some idea of the diversity of languages and idioms employed by the various nations who inhabit the vast empire of Russia,) it will be sufficient to mention that the Bible Societies have already caused the Bible to be translated into twenty-nine languages or dialects for the use of that empire.

Mr. Simon — When Mr. Simon became a christian, his father severely censured him for renouncing the Jewish religion; but he, in a respectful apology to his father very seriously remarked, "I cannot help it: I did not embrace christianity; christianity embraced me."

MORE OF FASHIONABLE LIBERALITY.

A Ball has been recently given at Oxford, Chenango county, for the benefit of the Grecian cause; the expences of which, exceeding the monies received, brought the unhappy Greeks in debt, to the amount of thirty or forty dollars.

In addition to this, we learn that a young man has been lately imprisoned in New-York, at the suit of the maker of a fancy dress, which was worn at the Greek Ball.

Extract of a letter from an officer on board the Franklin, dated Valparaiso, Oct. 1, 1823.

The Franklin sailed from Callao on the 8th of August for Mohando, and arrived here on the 26th ultimo. A few days previously to our leaving Callao, one of the young gentlemen (Mr Kelty.) was seized with the small-pox The contagion is spreading throughout the ship. We have now twenty-two cases, and thus far, previous vaccination appears to be no protection. The gentleman who brought the disease on board had been vaccinated, and his arm exhibited (so says our intelligent surgeon.) a well-formed eschar. Midshipman Wordsworth, and the commodore's children, are now convalescent from this loathsome disease. Our surgeon (Dr. Salter,) is unremitting in his attention, and has thus far lost but two patients. We are fortunate in having a fine, large, and airy ship, by which the men can be well accommodated.

THE INDIANS.

It appears from the Arkansas Gazette, that a party of hunters, consisting of 21 persons, were attacked, about the first of December, by a band of the Osage Indians, supposed to be about 200 strong, and that but one person of the party, it was thought, had escaped slaughter. Another party were attacked and plundered about the same time

The Gazette remarks that our relations with the Indians, along the whole western frontiers, from the head waters of the Mississippi, to the Spanish provinces, have reached a serious crisis, and that unless some measures are adopted by our government, to check and punish their growing hostility, it will be dangerous for a hunter or trader to venture beyond the limits of our settlements; and that some of the frontier settlements are in danger of being attacked.

Subsequent accounts state that another party has been attacked by Osages, that ten or twelve men were killed, and that Gen. Atkinson has sent orders to Col. Arbuckle, commanding the troops at Fort Smith, on the Arkansas, respecting it.

A letter from Col. Levenworth, at Council Bluffs, dated the 13th of December, states that a party had been attacked by either the Mandan or Arickaree, that three of the party had been killed, and that the latter tribe are building two towns, one on each side of the Missouri.

It seems also, that the Indians of Florida have taken umbrage at the attempts which are making to open a road from St. Augustine to Pensacola, and that serious consequences are to be apprehended from their hostility. [*Del. Gaz.*

LOSS OF THE WILKESBARRE BRIDGE.

On Wednesday evening last, a little before 9 o'clock, our village was visited by one of the most violent gales ever experienced in this country. The wind had been unusually high for an hour or two previous, but at the period above mentioned it continued a violent hurricane for the space of about five minutes, shaking our frame buildings to their centre, and filling the inhabitants with terror. But very soon after its commencement, the whole of our bridge over the Susquehanna was swept from its foundation and prostrated on the ice below, an immense wreck — the greater part of the timbers being shivered and broken — most of the irons may be saved, and the piers and abutments sustained very little injury. The Barn of Mr. William L. Bowman, was removed from its foundation — but we rejoice to learn, that his stock, though in imminent danger, were all saved without injury. — The new Episcopal Church received injury from some of the windows being forced in, and the loss of about fifty lights of glass, and some window sash broken. Many small out-buildings were overturned or removed from their foundations, and otherwise damaged — and a good deal of fence blown down in and near the town. — The Carpenter shop of Mr. William Pratt has sustained so much injury as to render it untenantable. Yet setting aside the loss of the Bridge the damage sustained in the Borough, is not much. But the loss of our Bridge, which we are informed cost $56,000, is a serious one indeed; — and one which cannot be easily repaired in the exhausted state of our country, — and whether any immediate exertions to rebuild it will be made, is as yet uncertain. The Company have, from its commencement, had a continued series of bad luck to contend against. [*Herald.*

OBITUARY.

DIED — On Wednesday last, in the 23d year of his age, LAURENCE HIGGINS, (brother in law to the Editor) His disease was an affection of the lungs, under which he labored for more than a year, with becoming fortitude and patience. In the former part of his life, and during his illness, until the last three months, he had no other than the moralists' hope. He lived as many do, without God, and restrained prayer. But at length it pleased God, through the instrumentality of his friends, to convince him that his hopes were built on the sand, and would forsake him in the time of need. No sooner was he convinced of this than he betook himself, as directed, to prayer, meditation, and reading, and hearing the word, in the use of which, the Lord soon manifested himself to him as his *Saviour* From that period his sick bed was a favored place; scarcely ever was he heard to utter any thing but praise and glory to God! His view of the Sun of Righteousness was so bright, that scarce a cloud intercepted. Frequently did he exclaim, I am "a brand plucked from the burning." His remains were interred in the burial ground of St. Georges' church, the next day, to mingle with the ashes of his ancestors, until Gabriel's trump shall silence the Gospel's.

JUST RECEIVED,

And for sale at this Office,

A careful and free enquiry into the true nature and tendency of the religious principles of the SOCIETY OF FRIENDS, COMMONLY CALLED QUAKERS.

IN TWO PARTS.

I. The history of their opinions: the rise and progress of the Society.

II. Dissertation on their Doctrinal tenets, their worship, ministry, &c.

By W. C. BROWNLEE, A. M. Minister of the Gospel.

PRINTING

Neatly Executed. — A general assortment of Blank and other Books for sale at this Office No. 97. Market-Street.

WRITING PAPER,

Suitable for stores and schools, cheap. Also, a general assortment of Blank books, School Books, &c. For sale here.